# SOCIAL MOTIVATION OF ENGLISH LITERATURE TEACHING.

By

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# PREFACE

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There is no attempt in this paper to cover any full portion of the ground outlying or adjacent to the subject indicated. To be expansively comprehensive would require much more space than is here contemplated. A large amount of material giving more general analyses of the curriculum problems, and details of method, relative to treating "the humanities" was encountered in trying to find out "what the books say "about handling high-school problems, and the life-problems contingent thereto. Discussion about the general and related educational problems connected with such a thing as "social motivation" has no implicit bounds.

The relatively large number of books which are included in the bibliography below were not least valuable in strengthening the conviction that the need for socialization of school studies looms large. Such suggestion came by implication rather than by specific reference from the reading. Few, if any, writers, indicated ways or means for articulating the social idea in English literature or any other courses of study.

Direction is suggested rather than any new plan for teaching being laid out. The method in the study has been as closely as possible inductive.

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# SOCIAL MOTIVATION OF ENGLISH LITERATURE TEACHING

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In going about school-rooms where English literature is being taught, and in grumbling about the English teacher and his methods, afterward, the visitor lays himself open only to blame, perhaps. Teaching English, in whatever way, is hard business. And teachers are doing it, perhaps, as best it can be done, given conditions. There is invitation as well as reproof however, in calling these teachers 'angels, before our faces, who prepare a way before us.'

How is English literature being used as an "educational means"* in our secondary school classes in California?

There were observed for the purpose of this study, thirty-two English literature classes in the public schools

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* Alexis F. Lange: "Literature as Educational Means." Address before the Southern Section, California Teachers' Association, Los Angeles, December 1914.

[illegible]

[illegible]

[illegible]

of Oakland, and of Yreka, California, in the year 1919-20. Sixteen classes were visited in each place. Effort was made to get a more or less indiscriminate inventory of the work done in each class, eliminating from the original observations any preconceived notions as to how it should be done. There was no particular prejudice in the beginning. The schools visited are listed among the best in the state, graded in the University of California Examiner's report as A I. The teaching in these schools is therefore fairly representative of the best English literature teaching we have in the state.

Point of attack, if not bias, was needed in order to make specific observations, and to group them. Professor Chubb's description of and norm for literature as a form of art was taken to serve for literature as an educational means. "Literature must, as its master-aim, evoke and discipline the great emotions. It must present clarified and transfigured, as well as actual, manifestations of life; it must give us ideals of humanity, of human society."[1]

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[1] Percival Chubb: N.E.A.Proceedings, 1909.

The following score-card was used:

Front of card.

Class:
Teacher:
Piece of work:

Teacher does:
Pupils do :

Percent of thinking in class:

% enjoying -
% bored-
% indifferent.

% of character analysis; study of motives; purposes:

Reverse of card

% of vicarious experiences:

% of reflection on the experiences:

% of time spent on incidentals:

% of time spent on interpretation:

Special projects on hand-

% of purpose in teacher's work:

It was ascertained, too, whether or not specific attention were given ethics by correlated work in the schools, by means of English or other studies: if there were arrangement for specially designated classes in biography, "the control of conduct," etc.; or if certain recommendations were made from either English or History department heads, or both, to insure occasional ethical, or social, interpretation of literature.

A particular limitation involved in this survey was visiting most classes and teachers in Oakland but once — giving possibility of having struck"a day off." This handicap was offset, perhaps, by some talk with individual teachers, which gave them opportunity for expressing somehow, better intentions than their class work manifested. The observation of the Yreka classes had the advantage of repeated inspection, as well as collaborated observations of other visitors. There persists the margin of error inherent in any educational survey of live codgers.

The rating of the thirty-two classes is roughly summarized on the following page.

AVERAGE FOR THE THIRTY-TWO CLASSES

| | |
|---|---|
| Percent of thinking. . . . . | 62 |
| " " enjoying . . . . . | 34 |
| " " indifference . . . . . | 24 |
| " " teaching: suggestive and directive . | 38 |
| mandatory . . . . . | 62 |
| " " pupils responding: in terms of (self activity. . . | 64 |
| (following the teacher . . . . . | 36 |

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| | |
|---|---|
| Percent of character analysis, study of purposes, motives . . . . . | 58 |
| Percent of vicarious experience . . . . . | 65 |
| " " time on incidentals . . . . . | 32 |
| " " " " interpretation . . . . . | 53 |

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This table can be, of course, only widely approximate, and intends to indicate the general tendencies, rather than to present, in any way, quoted "statistics."

It will be noted that in classes where self-activity did not operate in some degree, following the teacher "as-leader" was less common than conducting side-track activity -- minds being with hearts - elsewhere.

It will be noted then, that of the thirty-two classes:

6 supplied noticeably, vicarious experience, something which seemed to extend actively the pupils' participation in life.

7 supplied exercise in character analysis in some kind of reflective study of motives, purposes. This last item would indicate with some accuracy the degree of self-conscious method evolved in relation to meeting and reflecting on personal problems. The percent of original thinking of some kind in the classes as a unit might run about 40.percent.

There is in this last item, however, more room for error due to faulty observation. The bored expressions are often only skin-deep and vice-versa. And present day high-school sophisticated speech ,is not easily plumbed.

Professor Chubb's description[1] of the particular function of English literature appreciation is not seen at work then, to any marked extent, in the thirty-two representative classes. Literature is not prominently "evoking or disciplining the great emotions" in classes where the average percent of thinking is sixty-two, of self-activity - sixty-four, however wide the margin of error in these percent calculations. And if vicarious experience be any where near sixty-five percent, it could hardly be claimed that "manifestations of life,

actual or transfigured," featured very conspiciously.

The item which seems most largely neglected by the current procedure is the interest and ability of the boys and girls for adventuring. Sufficiently exercised, such activity, whether in much company or in little, might yield material for reflection; and might aid, consequently, in developing moral self-consciousness. Having sufficient identification with the characters and events of stirring literature, direction to thinking about the motives, purposes, causes, underpinning and overlying such experiences, might be more easily, and so more readily, given. The pupils' own ideas would have some play. Initiative in acting and thinking could thus be fostered. Original reactions to situations in life might be educated. The end of life as living together might become more popular and profitable.

The representative teachers in the survey were not concerned particularly with such matters. At best they battled with more explicit concerns. They stressed philological, grammatical analysis -- and were very precise; or they glowed over literary types, and were style-collectors; a few seemed to be aiming at some kind of vague "emotional appreciation." These filled most of the class periods talking, themselves; some of them read "literature" aloud,

usually without any contagion in voice or manner. Some of them, more versatile and younger, attempted combinations of these three methods. In such classes motion at least, and a breezy air dispelled tedium.

There was the teacher who spent forty-five from a fifty-five minute class-period, introducing a third year high-school class to George Herbert Palmer's "Glory of the Imperfect," by syncopated pecks at the choice words in the essay. No response coming from the class at first, she both asked and answered her questions for word definitions. The pupils, catching the level of interest, were able by the middle of the period, to rise and define words, without materially interrupting their dreams and pastimes. The class had seemed, during the opening moments when the new essay was announced, to be alive for something that "Sounded good, anyway." There was a sincere and reserved air of no little expectancy. The zest subsided quickly, almost obediently, as the word-work began.

The teacher who, after reading Whittier's "The Lost Occasion" to the class, proceeded immediately to describe in detail the landmarks of Massachusetts, coming then to a descriptive comparison of Whittier's early environment with that of his literary associates, was leading in perhaps the most efficacious way to collateral work. She may, too, have been

ministering to the historic sense of her pupils. But the method was almost too cut-and-dried for that, as the teacher did most of the talking, and supplied all of the interest and enthusiasm. The treatment was ostensibly literary and statistical.

Another teacher, reading "The Merchant of Venice" consecutively, in monotone, was expecting to elicit thereby, sufficient "appreciation" from a large and troublesome second year class. No more obvious aim could be discerned, at least. And the nature of questions as to "How Portia felt," in the casket scenes, and "What the Song said," indicated that emotional appreciation or quizzing to find out if the lesson were attended, were the aims. The only evidences of emotional appreciation on the part of the pupils in this class were the antics performed in noisily changing seats, and glee at one another's blunt, tho correct, answers to the obvious questions.

The more prevailing type of class observed was, as above stated, that in which all three of the current aims -- philological, stylistic, "appreciative," were somehow attempted. The class in Lanier is a good, inclusive example of this kind of teaching at its best. The scoring of that class is as follows:

Front of Card

Class: 1st half, 3rd Year (Junior)
42 members.
Teacher: 30 odd years, enthusiastic, bustling, sense of humor.

Percent of thinking in class: 80

% Enjoying- 90
% Bored- 0
% Indifferent 10

Teacher does: Listens to recitations, asks questions to elicit thinking about authors, their poems, lives, motives, etc.
Pupils do: Recite poems; compare his style with others; analyze somewhat and compare characters of the authors* studied.

% of character analysis; study of motives, purposes: (of authors) 40.

Reverse of Card.

% of vicarious experiences: 30.

% reflection on the experiences: 10.

% of time spent on incidentals -- 0
(of poems) 15.
% " " " " interpretation:
(of poets) 50.

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* It is noteworthy here that the more social, humanistic aim is

Such kind of class, with varied aims, is represented at its worst by the Second year class studying "Julius Caesar." The visitor's score-card was of little avail, with things coming so fast and diversely. In that class the atmosphere was taut as the teacher by sheer domination of will carried the class up and held them to delivering as economically as possible as many emotional responses, reflections, comments, specific facts as possible, in connection with the various persons and events in the scene following the killing of Caesar. The intention to make some room for "everything" was very grave on the part of both pupils and teacher. The discussion was undoubtedly ponderous, overwhelming, indeterminate. There was a race for one hundred percent of all and any values likely coincident in a class studying literature.

The classes coming under this curvey present outstanding and deep rooted deficiencies. And considering the high standard of these classes, according to the state's accrediting, these shortcomings may be considered representative of the better faults in the English work being done in the high schools in California now.

1. There is a large amount of single-minded teaching, based on one or another of the requirements for traditional scholarship in "letters." The philological, style-collecting, and "emotionally appreciative"teachers supply this category. These are persistent and plentiful because such "one dimentional" "teaching" is easiest and "surest." 2. There is the teaching which aims more inclusively, but which, seeing so many alluring possibilities, appears to exercise little judgment in regard to relative values. Confusion,heaviness, and some frenzy, are the chief occupants in such class-rooms. The saddle is drawn too tight, loaded too heavily. The animals can only heave or steam.

There is more hope, however, from those teachers who recognize, in whatever way, the possibility of other than single or pedantic aims. The issue will turn on the increase of their ability to disentangle the net of aims and desirable objects, and their willingness to sacrifice many talks and exercises that are dear to their hearts. Herbert Spencer' summary of the matter in regard to education generally, fits with particular niceness these more hopeful average English classes now.

"The question which we contend is of such transcendent moment is not whether such or such knowledge is of worth, but what is its relative worth? When they have named certain advantages which a given course of study has secured them, persons are apt to assume that they have justified themselves, quite forgetting that the adequateness of the advantage is the point to be judged. There is, perhaps, not a subject to which men devote attention that has not some value. A year diligently spent in getting up heraldry would very possibly give a little insight into ancient manners and morals and into the origin of names. Anyone who should learn the distances between all the towns in England might, in the course of his life, find one or two of the thousand facts he had acquired of some slight service when arranging a journey. Gathering together all the small gossip of a county, profitless occupation as it would be, might yet occasionally help to establish some useful fact -- say a good example of hereditary transmission. But in these cases everyone would admit that there was no proportion between the required labor and the probable benefit. No one would tolerate the proposal to devote some years of a boy's time to getting such information, at the cost

of much more valuable information which he might else have got. And if here the test of relative value is appealed to and held conclusive, then should it be appealed to and held conclusive throughout. Had we time to master all subjects, we need not be particular. To quote the old song:

> Could a man be secure
> That his days would endure
> As of old, for a thousand long years,
> What things might he know!
> What deeds might he do! [1]
> And all without hurry or care.'"

One of the observations of the present survey as above stated, was in regard to the specific attention given ethics, more or less as such, in whatever place, in the schools visited. As evident from the above accounts, the English literature classes themselves featured little ethical prejudice -- except in the case of the more noticably superior classes. The general attitude, taken ran usually in a Calvinistic or in the Devil's own way. The classes wherein moralizing was more scientifically handled were numbered. The Calvinistic assumed and dogmatic attitude prevailed. Instincts and emotions were locked outside, while moral admonitions reigned.

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[1] Herbert Spencer: "Education," pp.28-29

One teacher talked for twelve or fifteen minutes on aspiration, the joy and profitableness of "desiring all things that can make life of value." The teacher who lectured to a second term, third year class, for a quarter of an hour, in a trance-like voice, on the transcendental peace which came to Holmes, and which "come to all of us," "as the highest good," illustrated the less harmful form of such admonitions. The Devil's devotees in these matters escaped responsibility and embarassment by carefully avoiding serious reference to such things, or by high handedly side-tracking imminent discussion of such perplexing nature. It was this class of teachers who stressed the scholarly 'history and mechanics,' of the literature they were teaching.

If it is difficult for even very highly trained thinkers to shake themselves free from traces of pedantry or cowardice, it seems the Herculean task for teachers to observe and learn that mere exhortation and precept -- or evasion have little forceful, constructive effect on the young; to learn that no eye of the blind could be of less value than the teaching eyes which fail to register the fact that such external commands, prohibitions, sparrings, "have little or nothing to do with the series of changes continually taking place in

[illegible]

the inner life of pupils, changes which alone constitute its moral progress or backsliding."[1]

The classes in which the more effective attitude was taken in these matters were also those in which the type of teaching was better-timed psychologically in other respects, also.

No ethically motivated effort was found elsewhere than in specific English rooms, as the independent effort of individual teachers. Questions about correlated work along the line in history, civics, etc., found no data. There was no suggestion for such motivation by any departmental director.

We come now to some classes which cannot be included in any of the above categories. They stand out as unusually animated, but without any of the high fever symptoms which accompanied the usually busy but somewhat dazed and ineffectual classes referred to above. They are the classes which bring up the averages for vicarious experience, character analysis, original thinking in the accompanying survey. In these class-periods neither pedantry, dogma, nor evasion seemed the teacher's chief stock in trade. And neither noticeable routine nor brilliancy held the class in tow. Genuine

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[1] Margaret MacMillan: "Education thru the Imagination," p. 186.

interest and thinking were part of these classes, neither undue haste nor patched-up time-lapses were apparent. Two classes can represent this more exceptional kind of work. One was a first-term senior class, studying "Hamlet." The other was a second term sophomore class studying Evelyn Preston Peabody's "Singing Man." The study with each piece of work was observed thru several class periods. The class scored in "Hamlet" on two successive days as follows:

Front of Card. 1st Day.

| | |
|---|---|
| Class: 2d term(High Seniors) 24 in number. | Percent of thinking in class: 90 |
| Piece studied: Last Act "Hamlet." | % Enjoying- 100<br>% Bored -<br>% Indifferent- |
| Teacher does: Encourages inductive discussion by entering into it herself and unobtrusively guiding direction of thought. | |
| Pupils do: Present character analysis.* | |

* Under the pupils activity the first day on "Hamlet", above, also, must be noted the fact that the more significant data of action and event was selected by the students with no little discernment and made to throw light on the

Reverse side of Card. 1st Day

| | |
|---|---|
| % vicarious experience: 90<br><br>% time on incidentals:10 (some excess wandering in discussion)<br>% time on interpretation: 90<br><br>% of Purpose in teacher's efforts: 90 | Projects: Gathering of reference to action, etc., Similar or different to action of characters under like or different circumstances in "Macbeth" and Wm. V. Moody's * "Great Divide." |

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the character development of the men and women there. And only ~~demonstrated~~ such generalities as might be safely deduced from the analysis of the events and persons were suggested for life in other "castles and climes." The students evinced quite astonnding ability to combine both caution and boldness in their thinking . The inductive steps suggested by Palmer (cf. p. below) were most fully and naturally used.

* Note the possible range of thinking such exercise might suggest.

Front of Card

2d Day

Class: 2d term (High seniors)

Percent of thinking in class: 90.

Piece studied:
Last act "Hamlet."

% enjoying: 100
% bored:
% indifferent:

Teacher does: as in 1st day, above card.

Pupils do: " " " " " " .

% character analysis: 95

Reverse of Card.

2d Day

% Vicarious experience: 95

% time on incidentals: 0
% " " interpretation: 100.

% Purpose in teacher's efforts: 90

The class in "The Singing Man" is rated below.

Front of Card 1st Day

Class: 1st term (sophomores)
Piece studied: Third part of "The Singing Man."

% thinking in class: 95
% enjoying: 90
% bored:
% indifferent:

Teacher does: Directs attention to suggested and implied pictures of the man and his surroundings; to his motives and those of society, implied in the selection; to relative justice and relation to each party of such action and conditions.

Pupils do: Reconstruct imaginatively and sympathetically - verbally, the situations implied here. Discuss matters called to attention by the teacher's direction above; offer hotly, miscellaneous suggestions for different conditions.

Reverse of Card. 1st Day.

% Vicarious experience: 60

Projects: Collection of cartoons or other pictures to illustrate conditions as those defined in the poem, for exhibit.

% time on incidentals: 0

% " " interpretation: 75

% Purpose in teacher's efforts: 90.

Front of Card 2d Day.

Class: 1st term (Sophomores)

Piece studied: Fourth part of "The Singing Man."

% of thinking in class: 90
% enjoying: 80
% bored: 15
% indifferent:

Teacher does: Directs attention to - contrasts of value suggested in the selection, to wealth of picture detail; to other such concrete situations recalled by students.

Pupils do: Respond to above direction. Show zeal and some insight in the comparative discussion raised by teacher's last suggestion.

Reverse of Card. 2d Day.

% Vicarious experience: 80

Projects: as above, 1st day.

% of time on incidentals: 0

% " " " interpretation: 100.

% Purpose of teacher's efforts: 80.

To render above scoring more intelligible Parts III and IV of "The Singing Man" are included here.

III

"Seek him yet. Search for him!
You shall find him, spent and grim;
In the prisons, where we pen
These unsightly shards of men.
Sheltered fast;
Housed at length;
Clothed and fed, no matter how!-
Where the householders, aghast,
Measure in his broken strength
Nought but power for evil, now.
Beast-of-burden drudgeries
Could not earn him what was his:
He who heard the world applaud
Glories seized by force and fraud,
He must break,- he must take!-
Both for hate and hunger's sake.
He must seize by fraud and force;
He must strike,without remorse!
Seize he might; but never keep.
Strike, his once! - Behold him here.
(Human life we buy so cheap,
Who should know we held it dear?)

No denial, - no defence
From a brain bereft of sense,
Any more than penitence.
But the heart-beats now, that plod
Goaded - goaded - dumb with wrong,
Ask not even a ghost of God
..... How long?

When the Sea gives up its dead,
Prison caverns, yield instead
This, rejected and despised;
This, the Soiled and Sacrificed!

Without form or comeliness;
Shamed for us that did transgress;
Bruised, for our iniquities,
With the stripes that are all his!
Face that wreckage, you who can.
It was once the Singing Man.

Part IV.

Must it be? Must we then
Render back to God again
This His broken work, this thing,
For his man that once did sing?
Will not all our wonders do?
Gifts we stored the ages through,
(Trusting that He had forgot)
Gifts the Lord required not?

Would the all-but-human serve!
Monsters made of stone and nerve;
Towers to threaten and defy
Curse or blessing of the sky;
Shafts that blot the stars with smoke;
Lightnings harnessed under yoke;
Sea-things, air-things, wrought with steel,
That may smite, and fly, and feel!
Oceans calling each to each;
Hostile hearts with kindred speech.
Every work that Titans can;
Every marvel: save a man.
Who might rule without a sword.--
Is a man more precious, Lord?

Can it be?- Must we then
Render back to Thee again
Million, million wasted men?
Men, of flickering human breath,
Only made for life and death?

Ah, but see the sovereign Few,
Highly favored, that remain!
These, the glorious residue,
Of the cherished race of Cain.
These, the magnates of the age,
High above the human wage,
Who have numbered and possess't
All the portion of the rest!

What are all dispairs and shames,
What the mean, forgotten names
Of the thousand more or less,
For one surfeit of success?

For those dullest lives we spent,
Take these Few magnificent!
For the host of blotted ones,
Take these glittering central suns.
Few; - but how their lustre thrives
On the million broken lives!
Splendid, over dark and doubt,
For a million souls gone out!
These, the holders of our hoard,-
Wilt thou not accept them, Lord?"

In the case of both classes the emphasis was markedly thoughtful and social. There was distinct participation in experience, and the discovery of its meaning, on part of both teachers and students. There was novelty but not caprice in the genuine reactions of the pupils to the progressive stimuli of the emotional content of the literature. The teachers made no extraneous efforts to be sure the necessary preliminaries to interpretation had been done. Understanding

of text and content were incident to the lively interpretation. A natural question as to the order of Hamlet's thought in one of his speeches, etc., kept classes reminded of the necessity for careful preparation — did the temper of the discussion not so do. Quizzical questioning did not seem necessary in any of these classes. The high and sustained level of interest of all of these students supplied zeal for understanding and contributing to the class discussion as fully as possible. The desire to talk and to think out possible meanings in the motives and actions of the characters of the literature was sufficiently lively to render the teachers but occasionally evident in any other role than as fellow-student. Self-direction was prominent. Vicarious experience, analysis of character and conduct, and individual, resourceful, thinking were predominant.

It can be hardly necessary to note that in such classes the "moral" instruction was markedly more scientific than in the classes where Calvin's bones rattled, or where predominately human issues were pigeon-holed or averted.

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III.

The shortcomings - pedantry, pseudo-sentiment, confusion of aims - indicated above may be traced to two main apprehensions. Teachers who display such shortcomings think that neither spontaneous interest nor present experience can be intrinsically valuable and continuous with later development. The child, not cousin twice removed, but father to the man, is not a source of wonder to such - is outside their apprehensions. The genuine interest in the discussions of the better classes referred to above unmistakably led the students to constructive and enlarging intelligence. Only in these interested classes, and where the fundamental social issues were part of the customary discussion - whatever century's clothes the folks and manners came in - was there sustained spontaneity that rendered reaction to the literature genuine and vital.

Referring to an hour just spent "in English" with "The Prisoner of Chillon," a young sophomore flung out to his pal as he rushed to the history room: "Why don't that waiting stunt go nowadays?"

"Does sometimes," came back from the other fellow. "Real stuff in the old fellow!"

"Social motivation of English literature teaching"

refers obviously to the teacher's use of his pupils and the materials of literature so as to educe some kind of specific social consciousness in the boys and girls. Desires, motives, purposes, and so stimulated and fed with such teaching, as to interest and aid in the intelligent development of those powers in the growing man which are distinctly social. By "distinctly social" is meant, of course, those aptitudes and powers that apply to the more unclassified and personal intercourse of human beings. Robbins[1] lists some of those desires, attitudes, as-cooperation, tolerance, freedom, responsibility, sense of duty, initiative, the general virtue of justice, and, may we not add not inadvertantly, temperance.

Motivation which is distinctly social, aims, in the teaching of literature, so to kindle and tend the fuses around the mind of the student that his powers of inspection, retrospection, introspection, grow to make as continuous circle of heat and light for himself and his fellows as possible. Teaching so directed would help the boy and girl to see and know himself among his fellows. The education derived from English classes of this nature would lead to"Efficiency in controlling

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[1] Charles Robbins:"School as a Social Institution,"p. 40 ff.

affairs in social intercourse[1] - directed by "good will, the desire and endeavor to work for the common good".[2] We would say with Charles Robbins that "Sociability means, or should mean, more than just fondness of companionship; that it should imply fitness for such companionship . . . . It is the foundation but not, initially, the whole structure, of human cooperation . . . . and in spite of all tendencies toward isolation and group segregation, the social creature must develop that breadth of vision and depth of sympathy which are essential in humanizing life - and education."[3]

The materials in the course of English literature will be so chosen and administered that the natural movement toward sociability will be broadened, deepened and rendered more intelligent. This points to "an active, conscious, and systematic use of all the driving internal motions of youth."[4] in arousing interest and furnishing contact with people." "Subject matter" will therefore be selected and graded accord-

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1 Parker: "Methods of Teaching in High Schools, p. 17.

2 Ibid.

3 "The School as a Social Institution", pp. 39,40.

4 Galloway: "Use of Motives," p. 60.

ing to its likely appeal to the incipient social emotions of the boys and girls. More arbitrary and logical curriculum dictates must go.

The chief omissions noted in the survey of the representatives schools above might be recapitulated under lack of appeal to 1) natural interests, 2) social emotions, 3)ethical reflection. The prevalence of pedantry, dilute and reflected emotion, and the turmoil of confused aims, was the result. The fundamental conception underlying such teaching ~~in such position~~ is the popular one that all "education" is of the future, only. In order to live in the future a pupil is held to be dead to the present, or at best, his more natural proclivities are held in very "safe" escpo until somehow, magic makes of him a sane adult one day; when he may appear really, on the scene.[1]

The "Snare of preparation"[2] is spread laboriously thru the length and breadth of most of our classes. "To have laid it down that the educative process is a <u>continuous process</u>

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[1] That teachers have been so successful in finding play and work devices to keep the usual semblance of order and interest in class rooms is noteworthy chiefly because of the extreme resourcefulness of such teachers which this actively displays. It is a question, whether to credit this success to the acumen of the teachers or to the traditional school submissiveness of boys and girls. The tragedy is not lessened either way.

[2] Addams, Jane: "Twenty Years at Hull House, p. 88.

of growth, having as its aim at every stage, an added capacity of growth, is to offer an idea in strong contrast to the prevalent ideas which influence practice. The current idea is that education is entirely a process of preparation or getting ready. What is to be prepared for, is, of course, the responsibilities and privileges of adult life. The youngsters are not regarded as social members in any kind of a full and regular standing. They are candidates on a waiting list. The idea is one of the menacing forms of the notion of the negative and privative character of growth.[1]

The mangling consequences that follow from putting education on this basis are manifest. It involves loss of impetus. Motive power is not utilized. Young people will live in the present whether or not the elders try to evade the fact. And the future just as future lacks urgency and body. There is in this kind of teaching, premium put on shillyshalling and procrastination. The future prepared for is a long way off; plenty of time will intervene before it becomes the present. Why be in a hurry about getting ready for it? Temptation to postpone is much increased because the present

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[1] Dewey, John: "Democracy and Education," p. 63.

offers so many wonderful opportunities and proffers such invitations to adventure. Natural attention and energy go to them; and education accrues naturally as an outcome; but it is a lesser education than ~~that~~ if the full stress of effort had been put upon making conditions as educative as possible.[1]

It is the principle of education which is predominately responsible for the use of the adventitious motives evident in most of the English classes visited for this survey. The stimulous residing in the situation actually confronted is required. "Education" in this manner is not therefore growth, progressively realizing present possibilities. Because the need of preparation for a continually developing life is so great, it is imperative that every energy be lent to making the present experience as rich and significant as possible. As the present merges insensibly into the future, the future is taken care of."[2]

It is notable in what slight extent English literature teaching is used to minister to the social needs of students; how infrequently teachers of the "Subject" have had the social

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[1] Ibid.

[2] Ibid., p. 65.

point of view. The legitimate part which the experience derived from English work can play in creating a common stock of rich and immediate, emotional experience, is unquestionable. And developing what Bobbit calls the "large group consciousness"[1] is more possible for English than for any other high-school subject, perhaps. English literature, not being used toward these ends, is not slightly contributory to the growing isolation into class and individual consciousness that besets society today. There is no place here, perhaps, to expose the history or dilectic of the increasing insulation and specialization that beset us. Present-day formal school education alone, however, in the large preponderence of attention that is being given vocational and technical studies, supplies ample evidence of the reality and danger of the direction. And an increasing movement for part-time and trade education, made particularly necessary by our speeded-up industrial and economic life, help in the growth of this alarming tendency toward individual and class exclusiveness. If not in the more evidently humanistic studies, including English literature, where may we expect to get a broader and richer outlook and experience that achieves somehow a view of life somewhat more steady and whole?

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[1] Bobbitt, Franklin, "The Curriculum", p. 131.

It seems increasingly pitiable that the higher type of historic sense, dealing with mental rather than physical facts, and which is so largely developed, if at all, during adolesence, is so awkwardly handled, or used not at all, in making the connection between past and present and predictable future, emotionally significant to the boys and girls in our schools. There is indeed no hope in Israel if the nice sense for appreciating times, motives, persons, other than their own can be not fostered in boys and girls. And the cultivation of no other aptitude promises so richly to supply a common state of knowledge and mind "large group consciousness."

John Dewey's story[1] fits here. "There is a swimming school in a certain city where the youth are taught to swim without going into the water. They are drilled repeatedly in the separate movements necessary to swimming. One young man so trained, on being asked what he did when he got into the water laconically replied "Sunk". Even were the story not true it would seem to be a fable made expressly for the

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[1] "Moral Principles in Education", p.13.

purpose of typifying the ethical relationship of our present Secondary Schools to Society as a whole.[1] Our current practice in literature teaching as a whole still seems afraid or unable to supply material in "subject matter" that elicits native interest, and that affords strong food for reflection upon human conduct. We persist in underestimating the native interests, capacities for comparative study, and natural sagacity of the adolescent boys and girls. Or we continue lacking intelligence to find such materials. "Nature and society must live in the school room, and the forms and tools of learning be subordinated to the substance of experience."[2] "A study is to be considered as a means of bringing the pupil to realize the social scene of action. Thus considered, it gives criterion for selection of material and for judgment of values. We have at present three independent values set up: one of culture, another of information and another of discipline. In reality, these refer only to three phases of social interpretation. Information is genuine and educative only in so far as it presents definite images and conceptions of materials placed in a context of social life.

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[1] John Dewey: "Moral Principles in Education", p. 31

[2] Ibid., 31,ff.

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Discipline is genuinely educative only as it represents a reaction of information into the individual's own powers, so that he brings them under control for social ends. Culture, if it is to be genuinely educative and not an external polish or factitious varnish, represents the vital union of information and discipline. It marks the socialization of the individual in his outlook upon life."[1] Courses in English literature study must lend themselves to the development of a vital social spirit by the use of methods that "appeal to sympathy and cooperation instead of to absorption, exclusiveness, and competition."[2] It becomes an all important matter to know how we shall specifically apply our social standard of moral value to English literature as subject matter. Literature, no less than history, can be made to give a "locus of imagination"[3] thru which the pupil can remove himself from the pressure of present, surrounding circumstances, and define them somewhat. This setting, historic, or biographic possibility for literature as subject matter, is too generally

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[1] John Dewey: "Moral Principles of Education," , 31,ff.

[2] Ibid., p. 31.

[3] Ibid., p. 38.

treated in just a way as to exclude from the child's consciousness (or at least not sufficiently to emphasize) the social forces and principles involved in the association of men. It is quite true that pupils here are readily interested in just story. But unless the "hero" and events are treated in relation to the community events around them, behind or before them, story is the only value or interest likely to accrue. And in what other connection, than with his favorites in literature, or history, can the boy's and girl's imagination of social relations, ideals, times, be so readily and permanently widened and deepened?

"At bottom all misconceptions of interest, whether in practice or in theory, come from ignoring or excluding its <u>moving</u>, <u>developing</u> nature; they bring activity to a standstill, cut up its progressive growth into a series of static cross-sections. When this happens, nothing remains but to identify interest with the momentary excitation an object arouses. Such a relation of object and self is not only not educative, but is worse than nothing. It dissipates energy usually, and forms a habit of dependence upon meaningless excitations, a habit most averse to sustained thought and endeavor. . . . . .It is not enough to <u>catch</u> attention, it must be held. It does not suffice

to arouse energy, the course that energy takes, the results that it effects are the important matters.[1]

Motives, formulated socially, and directed effectively, require more than casual reflection, introspection. And self-consciousness has to enter as no pigmy. Motives will then get to make their "possessors" more conscious of themselves and of their portents. Intelligent companionship will be accompanied by some unembarrassed self-consciousness. Monroe[2] defines "motive", for educational purposes, as "that phase of a volitional process which precedes in consciousness decision or choice." Knowledge of typical and atypical situations that may aid in the directing of desire to decision, or choice, of the most desirable impending destiny, is therefore necessary to the boy or girl. And such knowledge is not got unless it is in some way emotional. Self-activity, active acceptance or rejection, so that the idea of the good in relations becomes really an item of self-consciousness,

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[1] John Dewey: "Interest and Effort in Education," p. 90.

[2] Cyclopedia of Education.

laden with concrete images,[1] is therefore the sine qua non of such development. Activity of this kind remains however, the terror by day and night, of most teachers . They are initially apprehensive of the natural man. And by indulging such apprehension it has grown protean.

The bottom cause of the elaborate filibustering in most teachers' class procedure is probably the accentuated notion that these youthful wills can be only wilful. Therefore the hedging and hedging until everything valuable is got out of range of the firebrands.

The beginning and end of sociability is in willingness of course. We must be able to justify these original and terrifying wills, and somehow aim to direct them. Talk of social motivation, lessons in sociability is stupid, otherwise. Ability to distinguish between willingness and willfulness has to be acquired again by teachers. We must be rid of phantom terrors that jeopardize education of the will.

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[1] William Hocking: "Human Nature and its Remaking", p. 71.

"Will", as the average teacher thinks about it, is more or less an obstinate, self-asserting pugnacity, unyielding by its nature. But "will exists", says Professor Hocking, "when, and in so far as, an instinctive impulse has first to obtain the consent of a ruling policy before pursuing its course. Dawning of such self-possession means the achievement of a more or less stable policy toward incoming suggestions and impulses. And to have some kind of stable policy is to have, in the specific sense of the word, a will. And the policy of a self is its acquired interpretation of its own central and necessary interests."[1,2]

It is a large assumption that the human being in process of education has any such possibility as the policy of himself. It is however, the whole generic question in education. It is no longer up-to-date in educational discussions to hold that the human being suffers only blanks and negative

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[1,2] "Human Nature and Its Remaking", p. 11 This account of will makes for the fire of "the doctrine of interest." Such account of will explains incidentally why interest works.

following experience. For him "there are no such negatives. There are acquired cautions and discriminations. Experience drives the man "to think." Such thinking may be still, like the first exercise of intelligence, a sub-suming of means under ends; but it can take the direction of analyzing, and making hypotheses, i.e. of induction. In the result it will, if it can, so modify its plan of action as both to gain good and evil. There is at once a beginning of sciences, and of the economic virtues."[1] "Oughts come, with this understanding, to imply conduct, based upon habits of consideration."[2]

"Consideration" then, taking thought, must give the cue for progressively intelligent conduct.

There can be ~~but~~ little doubt ~~but~~ that the case of moral, social direction must center, according to our clearer psychological lights, about interpretive intelligence toward their milieu on the part of individuals. The scientific cause of moral empire makes its way with much more avowed

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[1] "Human Nature and its Remaking," p. 157.

[2] Ibid., p. 91.

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empiricism than before. Individuals must come to think out their own ways and means of moral accommodation, social motivation. They need to know that their "whole will" and "whole will" is more valuable than partial impulses and wishes. Direction to an understanding of the basic nature of the moral issue must be grasped. It is a new obligation, we have to make it clear that moral issues arise not from "the conflict between our impulses and another in a given mind but from the conflict between a given impulse and the general will, or between the separate and restricted meaning of an impulse, and the wider meaning which, because of its human belonging it ought to carry."[1]

If teachers could understand this, and could get it abroad that the condition that justifies any decision whatever namely, that one shall only then decide and act when he has fairly interpreted his own impulses, a very considerable start would be made toward intelligence in social cooperation.

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[1] Hocking: "Human Nature," p. 116.

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Professor Hocking's discussion of experience as experimentation would not be an inappropriate sermon to teachers. There remains no fixed type to which we are setting our boys and girls; there are no half-penny moulds - and out come the cup-cakes. The "good man" for whom the hearts of fearful teachers long is desired as ardently as ever. But we must remember to give youth a chance immediately, to start, howsomever, being good.

Copy-plate making and education that postpones value from the current hour fall thus, in disrepute. Projects, rebellions, troubles and sins, will attend such educational tactics, in the English room, as elsewhere. It is suggested that initiative, interest and skill will however, get more easily into latter lives with such tactics in the high school. We are tied in the proposition that "the work of experience only, can be the dialectic of the will."[2] Perhaps we can direct out teaching in English this way.

There is a well-grounded apprehension abroad that these ideas for self-activity, experimentation, etc., employed in the school, will cut young people off from the value in the specific historic context to which they might be better orientated.

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[1] "Human Nature", chapter entitled: "The Methods of Experience."

[2] Ibid., p. 163.

Knowledge can be got in other than empiric form. There may be all going and no direction. Must these "new ones" repeat all our mistakes?

Such misapprehension is too naive. Intrinsically good things appeal, and fire stings if it comes too close. Under a more avowedly experimental regime he-who is-to be educated is to be no more deprived of, than coerced into, association with any good which has been conserved than the generations. The new generation is to be not only left with, but warmed with desire for choosing good institutional associations for himself. There is involved here, no derth of respect for or plea for augmenting the major values which may come from all the traditional associations in life. Religion, art, the law or political status, marriage, are all to be in the display, designated as means to personal satisfaction. Only, special institutions are not to be clamped down over the wiggling microcosm. And the goodness of institutions will be kept qualified by their regard of themselves as in the making.[1] We must, as teachers, be constantly reminding ourselves that "whatever in institutions tends at any

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[1] Ibid., p. 225.

time to deform human nature is to be freely subject to the force of dissatisfaction naturally directed to change them."

To let then the native wills of these students learn to accommodate themselves to the rich and related emotional life presented thru literature is our task. To supply this relishing food and indicate as inoffensively as possible the healthier and happier ways of enjoying successive meals - to and including Sunday and holiday feasts perhaps, is the undertaking. We cannot forget that "having done so much successfully, it appears necessary to refrain as much as possible from doing more . . .To supplement and refine the stock of mind images thru which the pupil seeks to gain knowledge of his own and other states"[1] is our first and last explicit duty. We shall remember concurrently,in whatever connection, "the conceit of opinion in the adolescent is not empty, that it is based on readiness to assume responsibility, or on an actual assumption of responsibility in the work of mental world-building."[2]

To jeopardize the right of these eager and earnest youngsters to make their own discoveries in morals is worse

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[1] Margaret Macmillan: "Education Thru the Imagination" p. 187

[2] Wm. Hocking: "Human Nature and its Remaking", p. 247 <u>World-building</u> if not of physical world-building!"

than futile. It is the old man Lack-of-faith, who suggests such tactics. "When representation is clear and forcible enough, judgment is always spontaneous and original, and quite often wise."[1] "David having murdered Uriah, judged himself -- by having the picture of his own action revealed to him: 'The man that hath done all this shall surely die.'"[2] To deal carelessly or obstreperously with this craving for power and originality of purpose is to wreck often, not only the youthful motives, but is to cheat and cheapen society, irreparably.

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[1] Margaret MacMillan: "Education from the Imagination," p. 187.

[2] Ibid.

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IV.

Literature, and best in the mother-tongue for adolescents, is particularly fitted, per se, and by the nature of studies now prevailing in most high school curricula, to minister to the need for social motives. Selected psychologically, with a view to the "nearest of kin", timely interests of the pupils, in the 'wonderful ways of man', it becomes immediately "real" to the boys and girls. It is emotional, energetic, moving - as they are. Chosen judiciously, technicalities are, or should be, more at a minimum here than in any other school "study". Initial joy, some kinds of easy participation in events, constituting the beginning of knowledge, if not of wisdom, literature in the mother tongue takes first place as an educational means. It can get the boys and girls in, and deeply enough, in media res emotionally, to produce somewhat immediate and continuous social consciousness. History and literature stand associated here in the inate readiness with which they are adaptable to the needs of socialization. They furnish more easily than any other

school subjects, possible "sympathetic identification of ones own destiny, if only dramatic"[1], with the outcome of wider, associated, courses of events. Personal concern with the issues of these events then leads to some kind of reflection upon them. A growing & meaningfull self-consciousness comes to be included naturally in the evolution of the processes of thought. And through the "removed aspects" of the events of history or literature there is achieved in consideration of these studies the detached impartiality, - as well as intimate partiality - implied in the participating in specific events. Literature, because of the didactic data bound up with it, because of its more casual nature, can, more readily even than history-study, contribute in developing judgments that are neither too hot or too cold. There can be thru literature, greater ease in getting in and keeping out of the data. 'The social sympathies that come thru a widening of the area of vision beyond immediate and direct interests'[2] may be catered to, par excellence, by the galaxy of life embodied in literature.

MacMurry[3] puts it that accordingly, in literature study,

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[1] John Dewey: "Democracy and Education", p. 172

[2] John Dewey: "Democracy and Education", p. 173

[3] "Method of the Recitation", p. 300.

the pupils are "called upon to do more thinking, to trace out and attempt explanation of casual relations, to raise questions themselves and interpret facts by their relations" as the increasing data of literature accumulates. 'Definte comparisons are set up, and points of resemblance and difference are noted, upon which some classification can be founded.'[1] Such literature may supply more closely contingent than is elsewhere so likely or easy, the two requisites for reflective thinking. It may yield richly, ideas of the nature of life, and that with unusual vividness, and the casual intimate nature of these ideas will lead more or less directly to the comparative work of reflective thinking. Literature may thus supply moral, social, exercize, in both simple and complex ranges of human experience.

The fundamental aims of the high school studies according to Parker are training for "good will, social efficiency, and harmless enjoyment."[2] The term "social motivation" in connection with English literature teaching, aims to cover in a way, all of these. The particular point of emphasis

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[1] Ibid.

[2] "Methods of Teaching in High Schools", p. 5.

in this paper is that the third aim is not sufficient. It is almost the only aim stressed by Parker and other writers and teachers. It is no doubt a high and proper aim to be included, but is it not alone sufficient. Both theory and practice, concurrently, tend to regard and practise it almost exclusively. Employed alone it is seen to be inherently inefficient. It fails to satisfy even as amusement, soon. It tends to make a "literature study" at best, pastime. And more serious occupation with it, attempted later, or at long intervals, savors of dillitantism; or the teacher wheedles the class into "more serious occupation." Both pastime and "more serious occupation" become obviously thin and verbal under such regime.[1] It is in this respect like initial instinctive action. The same is true of equally evanescent "like" which is necessarily associated here. In either case more serious and conflict values go unnoticed.

Regarding enjoyment as "contemplative play",[2] we are confronted with a grave problem in stating this "harmless enjoyment" as the only or chief aim in English literature

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[1] At its best the exclusive aim of "harmless enjoyment" provides experience which is for the moment only: is merely passing, is not in any way valuated.

[2] Thorndyke: "Aesthetic Emotions" - in Teacher's College record 1901.

classes. Thorndyke brings out in his essay[1] the distinction between enjoyment of "real" and "pseudo" emotions in the appreciation of literature. 'Real emotions are such feelings as lead us to appreciate acts appropriate to the situation if real. The countryman at the theatre who wants to climb on the stage and knock down the villain in the play offers an example.'[2] Such kind of emotional reaction to literature is quite evidently ruled out, or overlooked by "harmless enjoyment" as sole criterion for appreciation. The experiences to include such reactions could be neither harmless nor "enjoyable" always. "Pseudo emotions are such feelings as do not lead us to acts appropriate to the situation if real."[3] It is the nature of these emotions to lack real pain or effort. It is these emotions which supply "innocent pleasure". And it is these which Parker and most practitioners have in mind when they indicate "emotion", or "harmless enjoyment" as the end of literature "study". "Just as the child finds the acts and ideas that excite without frightening, or stimulate without effort",[4] so writers

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[1] Ibid.

[2] Thorndyke: ibid. [3] Ibid.

[4] Parker: Methods of Teaching in High Schools, p.249

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and "teachers" find means of presentation which "filter off the joy of conflict from its tremors, the sweet of sympathy from the bitter,...the zest of interest from its strain and effort."[+1]

Those who advocate exercize of the pseudo - emotions as the chief end in literature study, say we may play on, play on thus, happily, and so, prosperously, within certain limits. The wiser of these remind us 'that we are not saving our souls or remodeling our minds by the game.'[+2] The present paper, while discouraging in no way the advisability of such aim as <u>one</u> desirable for literature teaching, claims that the real emotions are quite as properly, and perhaps more pertinently for society, the goals of the English teacher's endeavor. The needs of society cry for such endeavor, and honest psychological teaching of the better sort goes naturally toward it.[+3] The part which exclusively "art for art's sake" literature-teaching has had in the breeding of the noxious, fanciful attitudes toward life, the "feeble idealisms"[+4] that infest and overlay our

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[+1] Ibid.

[+2] Ibid., p. 50.

[+3] See discussion of the better type of classes in Survey, Part I, above.

[+4] Jane Addams: "Devil-baby at Hull House; Atlantic monthly, Oct. 1916.

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social outlook today, has not been reckoned. The suggestion may be ventured that it is considerable. In kind, there is, of course, nothing more deadly.

Training in "good will"[*1] and "social efficiency"[*2] claimed here to be at least equally with sheer enjoyment, proper aims of literature teaching, can be got only thru some kind of real, though vicarious, experience. The ability of literature to supply this experience has been discussed above. But also, the kind of vicarious experience which does not bring in its train some sort of reflective thinking has been fairly decapitated, as nigh valueless - except to pass the time. The coupling of vicarious experience and reflection, motive-study and problem-solving, in cahoots, in the English course, is necessary and rare. Any of these motives taken alone limps, but in company each takes increased life. Intelligent sympathy and initiative can be developed by literature in the boy and girl only by such coupling of activity in its teaching and study. And without sympathy and initiative there is grown neither "good will" nor "social efficiency". The "handy" and easy

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[*1 and 2] Ibid. Parker, above.

ability of English literature study to develop inductive thinking "as if by chance" is not to be denied. The wealth, variety, and more immediate interest of "just English" as one class of sophomore boys, chuckling, called it, is apparent. The boys were getting substantial inductive training "unbeknownst" in a well socialized and enjoyable English class period.

The study of the nature of problem-solving shows that it involves the evaluation of many suggestions. There must be the store of fertile suggestions and the trial and error practice in evaluating them. The richness and variety of the content of literature could hardly be surpassed for this purpose. Summary of suggestions for guiding reflective thinking are given by Parker.[1]

"To stimulate and assist pupils in carrying on reflective thinking the teacher should

I. Get them to <u>define</u> the problem at issue and keep it clearly in mind.

II. Get them to <u>recall</u> as many related ideas as possible by encouraging them.

1. To analize the situation and

2. To formulate definite hypotheses and to recall general rules or principles that may apply.

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[1] "Methods of Teaching in High Schools", p. 199.

III. Get them to evaluate carefully each suggestion by encouraging them.

1. To maintain an attitude of unbiased, suspended judgment or conclusion.

2. To criticize each suggestion,

3. To be systematic in selecting and rejecting suggestions, and

4. To verify conclusions.

IV. Get them to organize their material so as to aid in the process of thinking by encouraging them.

1. To "take stock" from time to time.

2. To use methods of tabulation and graphic expression, and

3. To express concisely the tentative conclusions reached from time to time during the inquiry."[1]

The interpretation of literature can at its best do this well; at its worst, try somehow to do it.

It is, of course, preposterous to attempt such inductive methods, and try simultaneously to "cover" the mass of pieces of literature suggested by the

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[1] Ibid.

State Boards, syllabae, etc. There is no rushing this more thoughtful kind of teaching - and content must often be sacrificed to method.

It has been implied in the discussion above and in the analysis of will in Part III foregoing, that the safer and saner kind of 'moral' or ethical 'instruction' was bound up in the continuous and progressive experience got thru the socialized study of literature. Such social direction, if not "moral instruction", is recognized immediately in its soundest and broadest aspects, as the final end of all high school teaching. It is the hub.

And the contention here is that English literature study can supply as straight and soundly connected spoke to the hub as any study. Most richly and uninterpretively used it may be said that such literature study can be the identical wood of the hub. Appreciation follows normally upon seeing; it can be developed surely only by training to see. The problem of moral education in the schools

is one with the problem of securing knowledge - the knowledge connected with the system of impulses and habits.'[1]

"Awakening and strengthening the love of right means the training pupils to think of human life, more particularly their own life, in terms of cause and effect; more specifically, training them to discover in the case of any act under consideration what will be its direct and indirect effects, present and remote, upon the happiness and character of the persons involved in it; and (2) interesting them in these effects not merely through an abstract knowledge of their existence, but also through the development of the power to realize what they actually mean through the instilling of confidence in the possibility of success, and through the creation of an insight into the facts which arouse emotions of admiration and of gratitude." Morality is felt to be then 'not something alien from our will, a burden imposed from without. It is felt to be the expression of our deepest and most permanent desires. Right-doing is that

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[1] John Dewey: "Democracy and Education, p. 413

which appeals to the most deeply rooted admirations, which realizes ambition to be strong of will and to think well of one's self, which satisfies the lovefof fair play, and the craving to be loyal and unselfish.'[1]

'Knowledge of dynamite is as essential to the chemist as to the safe-cracker: it is by each knit into connection with different aims and habits - and thus carries a different social import.'[2] There can be no doubting the dynamite-knowledge and direction for its aim, possible to be got thru interpretation of the motives in "King Lear" or the social justice in "A Tale of Two Cities". Realistic interpretation here will be effective moral, social, tinder.

To deny that the mass of inchoate desires and aspirations of the adolescent can be raised to a clearer consciousness of their end, can be strengthened and steadied, and helped to obtain full control of the will, thru the inspiration and discipline of interpretation of literature, is never to have been, or to have taught such a one - or is to have forgotten. Thru such study, means can certainly be discovered by which

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[1] Sharp: "Education for character", p. 187

[2] Sharp: "Education for Character", p.185. 2 Ibid.

the crowding desires can be more completely realized. And there can be revealed to the pupil the fact that it is "precisely the demands of the moral law" that are calculated to satisfy the most permanent and fundamental elements of his nature"[1] In addition - getting all this thru example, association, as it is got thru literature, is irristable. Such work will be distrusted or mistrusted only by those confirmed some way in Calvinism or "art for art's sake".

It is quite in keeping with the richness of the material of English literature and with the complexity of demands for English work to suggest the rearrangement of courses in such way as to leave certain class-periods the time necessary for interpretive, social motivations Acquiring skill in expression, some cursory, sheerly pleasurable enjoyment, some learning to interpret language-symbols, takes part of at least some English periods. The disasters accompanying too much attempt in miscellaneous directions was instanced in the survey of Part I. Because such social direction as is suggested here, is of one piece with the "teaching of literature" really, there is defensible argument for segregating and arranging English classes so that the

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[1] Sharp: "Education for character, p. 189.

possibility of more painstaking interpretation of literature be less likely lost. It is somewhat ardently recommended that great freedom in choice of material be left the (judicious!) teacher, and that special classes be more frequent. Special days for interpretation can of course be arranged by the teacher with almost any old regime. This might seem however, hardly so effective as constituting certain classes in biography or the study of (not "instruction in") conduct. Such classes would articulate about the interpretation of somehow great literature.

It is urged in this paper however, that such specially aimed classes i.e. in biography, "control of conduct", etc., be given not as disjoined, "special" courses, as for instance, hygiene and landscape gardening might be specially designated - but be given as part of the "English" work - be only specified days for considering certain aspects in English study. In this way there is no tendency to set these class-periods apart, as distinctive, "moral courses". Frank Chapman Sharp[1] offers suggestions that a class devoted exclusively to the study of biography be supplied for high school freshman, and a course in the study of "contemporary social progress"[2]

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[1] "Education for Character"

[2] Ibid.

for sophomores. This is virtually tho not obviously done in many of the better high schools in connection with the English course, now. The detailed work on these matters suggested by the completed special courses designed by Sharp[1] is not of course included under such work in English. It might be approximated however were more time and teachers allotted for English.

V.

Spencer thrust directly:

says he,

> "That which our school courses leave almost entirely out and we thus find to be that which most nearly concerns the business of life. All our industries", and, we may add, most of our arts, "would cease, were it not for that information which men begin to acquire as they best may after their education is said to be finished. And were it not for this information that has been from age to age accumulated and spread by unofficial means, these industries (and arts) would never have existed. That increasing acquaintance with the law of phenomena whichhas through successive ages enabled us to subjugate nature to our needs, and in these days gives the common laborer comforts which a few centuries ago kings could not purchase, is scarcely in any degree owed to the appointed means of instructing our youth. The vital knowledge - that by which we have grown as a nation to what we are, and which now underlies our whole existence - is a knowledge that has got itself taught in nooks and corners while the ordained agencies for teaching have been mumbling little else but dead formulas."

To give Spencer more cause for satisfaction the following social motivation of some English literature work, in accordance with the principles suggested in the foregoing papers, is suggested.

After literature having in some degree great (i.e. pertinent and humanly significant) conduct embodied in it,

has been selected[*1] and placed psychologically, in the course of study, method of administering it which shall aid most efficaciously in getting the values connected up with the boys and girls, becomes the chief concern.

There are any number of general methods for attacking the job so as to more than likely get the socialized result harped on previously. The old question and answer, and stark "recitation" methods are of course ruled out. Socratic dialoguing is perhaps the best explicit method - but is markedly hard to administer from the teachers scanty store of time, and alack-and-a-day, of associated reflective recall. The near-Socratic discussions that the better-intentioned teachers manage are perhaps the next best way of driving home the reflective end of the business. Dramatization, however crude, special reports by the class, special readings, mutually planned and executed exhibits of problems arising from the suggestion

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[*1] For fine, type material, and some discussion of social motivation in connection more especially with curriculum-making, see the first half year sophomore poetry course, outlined in the University-School prospectus in 1917. A socially alive class subjected to that course, with associated reading, excursions, etc. is likely never to get over its social and moral tug.

in any piece of literature under consideration, are all good, tend to be sufficiently objective and live.[*1] And the fundamental appeal to the senses must not be minimized as the opening wedge to appreciation and understanding of the literaturs content.

The use of excursion, on foot or otherwise moving to different physical localities and scenes, may be made remarkably valuable, not only in the experience and reflection derived from the excursions themselves, but in the increased interest and respect paid authors and books, when it is seen that such books are in reality somebody's experience got clapped into pages somehow. An excursion of first term sophomore boys and girls who went with the eyes and ears of poets - previously explained and demonstrated as particularly acute seeing eyes and hearing ears - to San Francisco's Italian settlement on Telegraph Hill - supplied not only new and rich objective evidences of life and loosened the struggling adolescent sympathies somewhat,

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[*1] The undoctored bath in the stuff, of particularly emotionally-appealing, short selection is not overlooked here. It is the more obvious and likely way to get kinds of sheer enjoyment and some general orientation. Specific recommendation of this procedure is precarious however, because of its success being bound so closely with the personality of the teacher and temper and mood of the class.

but got a new belief in, and respect for, poets' business. The undidactic, "brotherly" discussion following the trip attested this, and this one[1] of sixteen original poems written about the trip, proved it to the unbelieving teacher:

The Toiler

"There stands a figure
There where the belts
Flap back and forth;
A sound is in his ears
As of a deep sea roaring;
And he hears
Above the welp
Of the unmerciful roar
The cries of his brothers
And his sisters
Who are hungry
Patient he stands,
Ever in fear -
Lest he last not till tomorrow."

Moving picture and the stage drama are used too little to effect similar orientation and association of literature with life.

Typical good lesson exercises with certain portions of literature given here can most effectively instance the more concrete application of the principles of social motivation to English literature teaching.

An "examination" of the following nature "popped" on a high sophomore class after the reading and discussion of of representatively good American poems — presented to the

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[1] This poem was done by a boy who had taken no apparent interest in the more technical work done by the class before this time.

class by authors, one in the hands of each member of the class,- would summarize in a way some of the chief lines of value emphasized in the previous readings and discussions.*1

Examination on Last Month's Discussions.

I.

State briefly chief difference between a person who acts on the idea that -

"God knows't were better to be deep
Pillowed in silk and scented down
- - -
But I've a rendezvous with Death
At midnight in some flaming town
When Spring trips forth again this year.
- - -
I shall not fail that rendezvous."

Alan Seeger.

and the one of us who

(a) Refused to advertise the unpopular local election last month.

(b) Tells smutty stories

(c) Laughs at a ragged, or odd-appearing, person.

(d) Makes fun of a person who prays.

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*1 Such an examination was given such a class to the amazement and delight of both pupils (in the interest of writing it) and teacher (in the evidences of intelligence the papers showed.

II.

List the outstanding qualities of character and disposition of each of the following men, and state underneath which of them you think would make the best (a) lover (b) husband (c) friend (d) governor. In short paragraphs make clear the reasons for your choice.

III.

What reasons would be yours pro and con for including Walt Whitman's "Heroes" in a selection of poems for our "social poetry" course? State fully.

To conclude the 3rd year's work in English - interest can be marshalled in regard to comparative values by the discussion of the raison d'etre of good and poor "literature". The question of a junior girl suggests the timliness of this.[*1] . "What makes the hero in that book[*2] less interesting even than Godfrey?[*3]

The differences in appeal of the characters in the novel last read in class and novels or other stories read

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[*1] A true and actual High School question, once put to me.

[*2] "His Hour" by Elinor Glynn. The teacher discovered the girl reading it in assembly-period and asked to borrow it and read it too. It was gladly loaned. It is exclusively prolonged and unassociated, vivid sex appeal.

[*3] Godfrey Cass in Eliot's "Silas Marner".

concurrently outside of class, might make a good starting point for discussion of relative worths in character and conduct. More or less thoughtful grading of these values might be inticed by suggesting the construction of imaginary book-shelves, along the front class-room wall, or at each of the pupil's home , whereon books could be put, on lower or higher shelves according to their merit. The class and teacher might work out by induction a reasonable and inclusive criterion of value, such as the following.[+1]

The "scale" could be used also to focus thought on values in plays, short stories, movies

The degree in which a piece of writing answers to the following requirements determines its degree of continuous value, its trueness to life - and its place on our shelves:

1. Does it tend not to <u>debase the affections</u>; <u>deaden the conscience</u>; <u>weaken the will</u>?

2. Are emotions aroused by it that benefit oneself and ones neighbor?

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[+1] Basic discussion of principles of literature in Winchester's "Principles of Literary Criticism" used here.

3. Is the emotion just and proper i.e. has it sufficient cause for it?

4. Is the emotion vivid and powerful?

5. Is the emotion continuous and steady?

6. Has the emotion roused in the reader range and variety?

7. Are concrete objects used, thru which to make the emotional appeal?

8. Is the imagination of the reader roused?

9. Is the material presented in adequate and appropriate form? (This is of course to be discussed in only the simplest and most obvious ways)

The cry from teachers that such exercize as the above is too complex and comprehensive, is no argument for not adapting such a method to the extent it can be adapted and used, in the case of individual cases and classes.

The objection that answers to some of the above questions are bound to be arbitary and somewhat general does not invalidate the scheme or the use of it. Anything so

thought-provoking, and somewhat of the nature of a standard, must be arbitary and incomplete.

The exercize in working out such a criterion inductively, and using it subsequently would cater par excellence to socialized reflection. ¶ A first day's lesson with the first half of Browning's "My Last Duchess" in senior English may suggest the use of the method further:

"MY LAST DUCHESS

That's my last Duchess painted on the wall,
Looking as if she were alive. I call
That piece a wonder, now: Fra Pandolf's hands
Worked busily a day, and there she stands.
Will't please you sit and look at her? I said
"Fra Pandolf" by design, for never read
Strangers like you that pictured countenance,
The depth and passion of its earnest glance,
But to myself they turned (since none puts by
The curtain I have drawn for you, but I)
And seemed as they would ask me, if they durst,
How such a glance came there; so, not the first
Are you to turn and ask thus. Sir, 'twas not
Her husband's presence only, called that spot
Of joy into the Duchess' cheek: perhaps
Fra Pandolf chanced to say "Her mantle laps
Over my lady's wrist too much," or "Paint
Must never hope to reproduce the faint
Half-flush that dies along her throat:" such stuff
Was courtesy, she thought, and cause enough
For calling up that spot of joy. She had
A heart - how shall I say? - too soon made glad,
Too easily impressed; she liked whate'er
She looked on, and her looks went everywhere.
Sir, 'twas all one! My favor at her breast,
The dropping of the daylight in the West,
The bough of cherries some officious fool
Broke in the orchard for her, the white mule
She rode with round the terrace - all and each
Would draw from her alike the approving speech,
Or blush, at least. She thanked men, - good! but thanked
Somehow - I know not how - as if she ranked
My gift of a nine-hundred-years-old name
With anybody's gift." .....

Method - Reading and study of the poem in class - No specific analytic assignement first for preparation outside of class.

(1) Dramatic setting and likely antecedent details of the action pictured vividly to the class by teacher, sense attractions of the life of royalty in Venice at that time stressed. Teacher should attempt to make the sense approach very vivid by use of color, sight, sound, smell, words.

(2) Reading of the poem to the class by a student who has been specially prepared, or by teacher. (Poem to be in the hands of each student as a "text").

(3) Quick review of the place and position of the 4 characters in the story.

(4) Rereading of the poem by teacher, more slowly this time, with an effort to have understanding of action and talking clear. A few questions during the reading this time, can clear up confusion of understanding about these details.

(5) The following suggestions can then reirtalize the meaning.

(a) What pictures in addition to the ones in the Duke's studio do we see here? ((1) The Duchess being painted by Fra Pandolf). How does the Duke appreciate these pictures? How do you know?

("Her mantle laps
Over my lady's wrist too much", etc.

"The bough of cherries some officious fool
Broke in the orchard for her,")

(b) What indications of disposition and character of the Duke have we so far? (Extreme and limited sensuousness, jealousy, sarcasm, revenge, pride in the power of possession, etc.)

(c) Of the Duchess? (Beauty, sentiveness, interestedness, kindliness, inate happiness, lack of pride in possession, etc.)

(d) What qualities had the two in common? (Sensitiveness and beauty, etc.) How did these qualities differ as they grew up in them? Why perhaps?

(e) Do you suppose the Duchess regretted her marriage? What may have been some of the less obvious causes for it?

(f) Why did not the Duchess behave as the Duke wished? (This question should get sufficient "rise" ffom the students to prove the vicariousness of their experience here).

(g) Supposing it to have been a "love-match" at first, suggest some ways whereby the Duchess might have found out more about the Duke's disposition before she

married him. (Observing his attitude toward inferiors, superiors, his own and her friends - and especially toward her admirers, etc.)

(h) The Duke and Duchess are no longer alive today perhaps? Any in our neighborhood? Have we one in this room?

Such handling calls for carefully modulated - now fast, now slow, directing, it may be objected. It must be handled sensitively. Work with the best poetry, that really motivates socially, cannot but necessitate tact, and considerable sprightliness in method.

VI.

The survey with which this investigation is first concerned testifies to the inadequate - pedantic, scholarly, and dilute - methods, being used in most of the English literature teaching. It displays the inability of such teaching to hold the interest, or to aid the thoughtful development, of the high school pupils. The lack on the part of these students, older grown, of willingness, and intelligence wherewith to cooperate originally in group relations, is an open scandal in our present society. Social motivation — the appeal thru fundamentally natural interests of the boys and girls to thoughtful, reflective, social consciousness, is suggested as a partial remedy or substitute.

The adolescent is peculiarly ready psychologically, for such education. The "modern age" is uniquely susceptible to such education. "Among the extremely few respects in which human nature shows unquestionable growth, we must include the degree and range of self-consciousness. The gradual development of psychology as a science, and the persistant advance of the subjective or introspective element in literature and

other fine arts, are tokens of this change ... To be human is to be self-conscious; and to be self-conscious is to bring one's self, however slowly, into the sphere of history and art, as an object to be judged, altered, and improved."[1] Literature, especially in the mother-tongue, is particularly adaptable for use as means to such an end. And there is "no end" of ways in which the rich and varied content of English literature may be so applied.

Emile Boutroux formulates the "persistant problem," at the same time indicating in general terms the nature of this social method, that we must regard as essential:

> "There is one danger which, unless I am mistaken, is a constant menace to school teaching as compared with the instruction the child receives in the family or the outer world: the pupils look upon it as something abstract and artificial, bearing no relation to realities, and therefore without any practical value or genuine interest to themselves. ... School exercises do not constitute artificial gymnastics for the memory or imagination, practised with a view to examinations, but .. are made up of the best and purest elements that men have yet discovered for the purpose of raising to its highest point the dignity and power, beauty and greatness of human life; .. the objects of teaching, when set forth in their true light, instead of being repulsive or unattractive, are really of the deepest and most universal interest imaginable.

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* William Hocking: "Human Nature and its Remaking," p.3.

De te ... Fabula narratur: "Thou thyself art the subject-matter of this discourse," is what the master both can and ought to make his pupil feel with reference to everything he teaches.

"More than this, I do not think that the school, however excellent it be, should take unreserved possession of the human being, and claim to set up rules and regulations for the entire sphere of the intellect and soul. I believe in the reality and inviolability of mind and conscience, and, in these lectures, I appeal to this autonomous part or element of the soul, to prompt and stimulate it to true being and self-development, to the living of its own life amid all the influences legitimately exercised over us by clever and experienced masters.

"... Nowadays, the scientific term, pedagogy, is continually being used to replace the old word, education. No great harm is done if it really is education, and nothing more, that is meant by the word pedagogy. ... We ought to reject two opposing doctrines, alike exclusive and inadequate.

"The first is one which, under the pretence that will and intelligence are two distinct faculties, looks on the education of the will as sufficient unto itself, and depreciates the rôle of intelligence, knowledge, and reflection, in the formation of the human being.

"... Do away with thought, and what will be left, under the name of will, except a blind force? And what can the education of such a force be, except a kind of mechanical training, unworthy of man? "The very principle of ethics," said Pascal, "lies in the effort to think well."

"On the other hand, however, it is quite true that scientific exactness and mere amount of knowledge are anything but sufficient to give an impulse to the will and determine it in the direction of the good. Such knowledge even

is not all that is needed to make a man truly intelligent. To say that it is possible to set everything down in formulae, and reduce education, even instruction, to a mere communication and realization of these formulae, is to subject a man to an intellectual compulsion no less oppressive than a mechanical one. In the first-mentioned quotation, Pascal did not use the word "know," he used the word "think."

".. Even if the sum total of knowledge, strictly so-called, is, speaking generally, ineffectual over the power of will and self-determination, which is the principle of human activity, it is not the same with the quality of the very mind and intellect which acquires and assimilates knowledge. Instead of being able to do without thought as thus interpreted, true morality takes thought for granted. Morality implies choice, discernment, delicacy, lofty ideas and character; and all these conditions presuppose the participation of the intellect, as well as of the will; they depend on the kind and degree of intellectual culture.

"Education, in its true and complete meaning, is not the acquisition of any particular habit or knowledge, but rather the cultivation of the human being, with all his physical, intellectual, and moral powers; it is not the confiscation of his freedom for the benefit of a machine, however scientific and powerful this latter be regarded; it is the development of this very freedom itself. The task of the educator is a strange one: to act on mind and conscience in such a way as to render them capable of thinking and judging, of themselves; to determine initative, arouse spontaneity, and fashion human beings into freedom. ...." *

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* Emile Boutroux, "Education and Ethics," Preface, pp. v-x.

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